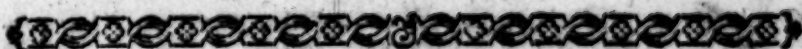


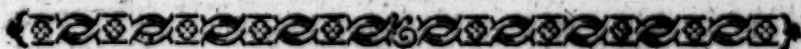
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I.



Dr. F R E E  
O N T H E  
C R E A T I O N.

S E R M O N the Second  
B E F O R E T H E  
U N I V E R S T Y, &c.

A N E W E D I T I O N,  
With the D E D I C A T I O N to the K I N G.



[ P r i c e O N E S H I L L I N G. ]

I

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Dr. F. R. E.

ON THE

C R E I O N



SERMON the Second

BEFORE THE

UNIVERSITY OF LONDON

A New Edition.

With the Declaration of the KING

(Copyrighted Material)

[Price One Guinea.]

I.  
*The Analysis of MAN; or the Difference  
between the REASONABLE, and LIVING  
Soul.*

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A  
**S · E R M O N**  
PREACHED  
At St. MARY's in OXFORD,  
BEFORE THE  
**U N I V E R S I T Y,**  
On SUNDAY, MAY 20, 1764,  
*Published at the Request of several of the Hearers.*

---

By **J O H N F R E E, D. D.**  
Sometime CHAPLAIN of *Christ-Church*, afterwards FELLOW of *Hertford-College*, and, during the late Rebellion, VICE-PRINCIPAL of ALBAN-HALL.

---

—Δύο γὰρ, ἴφη, ὃ Κῦρ, σαφῶς ἔχω ψυχάς.

O Cyrus, says he, I have evidently two SOULS.

*Araspes in Xenophon's Cyrop.*

—e Cœlo descendit γῶδι διαυτός

Figendum et memori tractandum Pectore. Juvenal.

KNOW then THYSELF; to Man the Word was given;

And to alarm him more, it came from Heaven.

---

THE SECOND EDITION.

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With a Variety of *Philosophical Notes*, and the surprising Case of a Person consumed by internal Fire.

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L O N D O N :

Printed for the AUTHOR,

And Sold by J. ALMON in *Piccadilly*; S. PARKER in *Oxford*; and by the Author at *Newington-Butts*.

Walter Bowman





## To the KING.

SIR,

A Thorough Insight into *human Nature* is a Qualification so necessary to a Person, who assumes the Character of a KING, that all, who have attempted the Exercise of ROYAL Power without it, have made but a sorry Figure, both in *ancient* and *modern History*.

For Ignorance of such a Kind, not only argues a Deficiency in *all other Arts and Sciences*, but also in the very Principles of that Profession, which Princes are used to challenge as *their own*.

Unqualified in this material Circumstance, what a Beast in Royal Trappings was *Nebuchadnezzar*, King of *Babylon*? not considering that his Subjects were reasonable Creatures, and running into all the senseless Extravagancies, which Ignorance in Power is prompted to affect; we see him suddenly divested of Authority, banished from the \* Conversation of *Men*, and in the Weakness of his Understanding, quitting the Palace of the Kingdom, to take up his Habitation with the *Brutes*.

To govern *respectably*, and to be at *Peace*, a Ruler should acquire the most intimate Knowledge of *human Nature*; which as it will convince him, that *we are all made in one Mould*, will thereby inform him, more faithfully than any of his *Courtiers*, of the *Motions* of the *human Heart*;—of the Force of *Gratitude*,—of the Force of *Resentment*,—how far his People may be led, and in what Cases, *they will not be driven*.

Lessons of this Sort being so necessary to YOUR MAJESTY, in your high Capacity of a Governor, I thought it my Duty, since I have no private-Connections with YOUR MAJESTY, thus publickly, with the Freedom of a *Divine* of the CHURCH OF ENGLAND, which Freedom, by † MAGNA CHARTA, we think, we hold, to offer this *Sermon* to YOUR MAJESTY's Perusal.

\* *Daniel* iv. 31, 32.

† *Magna Charta*, cap. 1. *Inprimis, Concessimus Deo, & hac præsentis Chartæ nostræ confirmavimus, pro nobis, et Heredibus in perpetuum, quod Ecclesia Anglicana libera sit, et habeat omnia jura sua integra, et Libertates suas illæsas.*

The rather, as it is such a Sermon, as YOUR MAJESTY is not likely to hear from many of your *Court-Chaplains*; whose Discourses are seldom calculated so much, for the Information of *GEORGE the Man*, as the Adulation of *GEORGE the Good*.

Neither is it such, as they would instil into your *Royal Ears*, were YOUR MAJESTY, out of *Curiosity*, to go to the *Conventicle*, near the Palace of the *QUEEN*. For as the Preachers of that Stamp are remarkable for decrying *Morality*; it is very evident, that they are too ignorant of that curious *Subject MAN*, to explain as they ought, either the *Constitution*;—or the *State and Condition* of human Nature.

YOUR MAJESTY will see by this Discourse, that our *moral SENSE* of Things, which is the natural Foundation of *Morality*, is the Effect of *Rationality*—That every *rational Creature* must be a *moral Agent*, and consequently *responsible*, for what he does.

I am therefore farther inclined to hope, that the Perusal of this Sermon will have a Tendency to produce in YOUR MAJESTY other Dispositions of Mind very commendable in a Prince, such as *Thoughtfulness*, and *Humility*:—*Humility*, from a Conviction, that your *BODILY Appearance* is nothing but a *Composition* of *Dust and Ashes*, which, in a short Period, must be separated from your *SOUL*; and *Thoughtfulness*, from the Expectancy of that *awful Separation*, when you are to go naked into the Presence of your *CREATOR*, to give an Account of all your *Actions*.

With this in your Thoughts;—I bid YOUR MAJESTY, Farewel—only desiring YOUR MAJESTY not to forget a certain † *Petition*, which otherwise may be remembered to your Disadvantage by him, who is King of Kings, and Lord of Lords, and in whose Hands YOUR MAJESTY is but an Atom.

† This Petition was presented to his Majesty, at *St. James's*, on *Sunday, April the 12th 1761*, and printed in 1762, accompanied with a Letter to the *Earl of BUTE*.



THE

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## The ANALYSIS of MAN, &c.

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GEN. Chap. i. Verse 26.

*And God said, Let us make Man in our own Image, after our Likeness, and let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth.*

**T**O know HIMSELF, and his SITUATION in the *Universe* is a Science above all others of the nearest Concern to MAN. For which Reason; and because it contains also in itself, something so *sublime*, and *rational*, something so worthy of the Exercise of our highest Faculties; one would think, it should most *naturally* engage his Curiosity, Care, and Attention.

Yet, notwithstanding this its apparent Fitness, and Propriety; its Use and Importance; it is a Kind of Knowledge, so much neglected: that excepting a few exalted *Geniuses* now and then appearing, the Generality of Mankind discover a most surprizing Ignorance of themselves.

B

Whether



Whether it be, that the *Business* of the present Life engages them in Speculations foreign to the main *End* and *Purpose* of their Being: or that even the *Forms* of Religion now subsisting in the World are many of them so contrived, as to lead Men astray from the Knowledge of GOD and NATURE, to serve some ignoble Purposes of \* *human* Invention.

From the Words, which I have read, however, as they are a Portion of Divine Revelation, there is no Fear of Deception, provided, that we are careful to apprehend them right. *Let us make Man*, says God, *in our own Image, after our Likeness, &c.* A very high Dignity conferred upon *human Race*, to distinguish them thus from the Rest of the *Creation*, and make them in *some Respects* his own *Resemblance*: For that they cannot be so *in all*, is evident, from what follows in the Seventh Verse of the next Chapter; where it is said that the *Lord God formed Man of the Dust of the Earth, and breathed into his Nostrils*

\* Such as the *Policy* of a State, or *Measures* of Government, whether they be *right* or *wrong*: or else to promote the Designs of a particular Set of Men, who aim at establishing themselves in Power and *Riches*, by humouring *vulgar Errors*, and propagating *Delusion*. For if PRINCES were concerned for the *Honour* of God alone, they would endeavour to abolish every *Error* in Religion, as soon as it was detected. In which Cause they would be sure to find the *wise* and *good* Part of Mankind in every Nation under Heaven their strenuous Coadjutors.





*Reproachful to an Human Creature.* 9

*trils the Breath of Life, and Man became a † living Soul.*

Now it is manifest, that Man cannot resemble his Maker by being only a *Composition* of the *Dust of the Ground*; or in having *bodily Parts* as *Nostrils*; or in standing in need of those *Nostrils* to draw in that *Breath*, which maintains *his Life*. For God has no *bodily Wants*, or *bodily Parts* at all, being of a pure and *spiritual Nature*, *invisible*, and clear of all Imperfection.

These *different Descriptions* then, of an *human Creature*, occasion a *Difficulty*, that requires an *Explication*. In order to this, we must observe, that MAN, being in one *Respect* so high and exalted a Creature, as to bear a *Resemblance* to the God of Heaven; in another, so low, as to be called the *Dust of the Earth*, must argue that he is a Being *compounded* of two very different *Natures*, the one *immortal and eternal*, and so far, like the GODHEAD itself; the other *frail and perishable*, and of no better *Composition* than the *Dust of the Earth*.

To come a little closer to the Knowledge of these *two NATURES*, we must examine more attentively the Words which describe them both. As for the Words which imply, that Man has something in him resembling the Divine Nature; they are these—God said, *Let us make Man in our own Image*, &c. Who were they, whom God vouchsafed, up-

B 2

on

† Held the Place of an Animal, וְהָיָה חַדָּשׁ לְנֶפֶשׁ חַיָּית

on this Occasion, to make his Counsellors or with whom, can we suppose him to have held such a Conversation? One would think it must be either the *Persons* of the holy *Trinity*, or else the *Angels* attending with *Admiration* to the *Works* of the *Creation*.

To give us the *Sense* of the *Antients* upon Questions of this Sort, there are in the Book of *Psalms* several *Passages*, which seem to have been written as *Comments* upon the first Chapter of *Genesis*. And there is among others, in the eighth *Psalms*, one which looks as if it had been intended, as an *Explication* of this particular Verse; the Words are; *Thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour. Thou hast made him to have Dominion over the Works of thy Hands; thou hast put all Things in Subjection under his Feet*, ver. 6. which exactly corresponds with the Account in the Text.

Supposing this then to be a *Comment* upon the Place, we may gather from hence, that whether the CREATOR upon this Occasion communicated his Design to the *Persons* of the *blessed Trinity*, or the ministering *Angels*, or to *both* conjointly, as they were all *divine* Beings, Man to be like any of them, must be, in some *Respects*, a *divine* Being also.

It remains then to enquire, what is the \* *divine* Part of an *human* Creature, and what the *mortal*, since in another *Passage* he is only called the *Dust of the Earth*, and a *Living* Soul,

Soul, which Name is bestowed even upon the Beasts, that perish. For in the 24th Verse the Hebrew informs us, that God said, *Let the Earth bring forth † the Living Soul after its Kind*: the Soul of Life then is only Earth animated by the \* *Breath of Life*; or the Continuation of breathing, which gives Continuation to the Functions of a *Living Creature*, whose Principles are the *Dust* of the Earth, the common Origin of the mortal Part of Man, as likewise of *Beasts* and *Vegetables*. For out of the same Ground, we learn by the Context, made the Lord God to grow every Tree, that is pleasant to the Sight, &c.

It appearing thus from Scripture, that Man is such a compounded Sort of Creature, as to partake in some Degree of every Sort of SOUL, which hath hitherto been described, either by Scripture, or Philosophy, namely, the *vegetative*, *sensitive*, or *rational*, it will be necessary in order to gain a more compleat Idea, both, of *what he is*, and *what he is to be*, to examine distinctly these his component Parts, and especially to explain the different Properties of the *living Soul*, on one Hand, and the *Reasonable Soul* on the other. For with regard to the *Vegetable*, tho' Man be taken from the very Ground, out of which the Lord God made every Tree to grow, that is pleasant to the Sight, &c. yet he has, properly

B 3

† In the English the *Living Creature*. There is also שרץ נפש חיה.

\* Likewise רוח חיה. Ex. i. 20.



perly speaking, little more of *Vegetation* in him, than a similar *Circulation* of the Sap or Juices, which in the general is common, both to *Plants* and *Animals*: but as this Operation is performed in *Animals* in a Manner more constant and elaborate, and depends upon a greater Variety of Causes, what there is of *Vegetation* in an human Creature, will be comprehended in the *vital* or *animal* Functions of the *living* Soul: I shall therefore in the

First Place, take into Consideration the *Essence*, *Operations*, and *Affections*, of that Sort of Being, called the *living* Soul, and then

Secondly, the *Essence*, *Operations*, and *Affections* of the *reasonable* Soul or Mind, or that Part of Man, which alone appears to be made *in the Image of God*.

Lastly, I shall answer some *Objections*, which have been raised against this || *Distinction*, chiefly from the Deficiency observed in some Men, with respect to their intellectual Faculties; and then conclude.

*First* then for the *ESSENCE* of the *Living* Soul, or *animal* Part of Man.---We are informed

|| The Confusion of the different *Substances* is the Argument of *Lucretius* against the *Immortality* of the Soul.

*Atque Animam verbi Causa cum dicere pergam,  
Mortalem esse docens animum quoque dicere credas;  
Quatenus est unum inter se, conjunctaque Res est. Lib. iii.*



formed by *Moses*, that it was originally nothing more than a Piece of Mechanism, formed with the utmost Delicacy from earthly Materials, and sustained in Being by the Action of the Air upon a *principal Organ* of the Machine, the *Lungs*, which Action is the *Breath of Life*, and continues to every Part those other Motions and Operations, which mechanically distribute *Nutriments* to every Quarter, and thereby support the Fabrick.

This was its *original Formation*, and at this Day it depends upon no better Principles, tho' it be continued by Propagation, because as our *Saviour* saith, that *which is born of the Flesh, is Flesh*, \* and nothing more. For tho' the *rational Soul* be united to the *Living*, that *rational Soul* has very little Concern with the *vital* or *animal* Faculties, which are, in some Cases, entirely out of its Dominion. For if these were under the Direction of the *reasonable Soul*, *natural* Life and Death would depend in great Measure upon the Man's *own WILL*, as he would then have the Command of all the *animal* Functions: The which, however, in many Cases, he can at present, neither forward, nor controul.

For can the *reasonable Soul*, by an act of Volition, or any Attempt of the Will, forward *animal Secretion*, or stop the *Circulation* of the Blood? which leads me to another Argument

\* *John* iii. 6.

#### 14 *The Operations of the Living Soul.*

ment for proving, the different *Essence* of these *two* Sorts of Souls, not only from their different *Forms* or *Substance*, but also from their *Operations*.

For the *Operations* of the *SOUL* of *Life* are either *sensitive* or *animal*, if we consider in the first Place the highest of these, the *Operations* producing *Feeling* or *Sense*, we shall find perhaps, that they scarce deserve the Name of *Operations*; because *Operation* implies *Action*, whereas every *sensitive* Being or Thing *perceiving by Sense*, does not *act*, but *suffer*; and therefore cannot so much be said to *have Operations*, as to be *under Operations* from another Power. However, as those are called the *Operations* of the *rational* Soul, by which it *reasons*, so to make the Comparison between them more *uniform* and *methodical*, one may call those the *Operations* of the Soul of *Sense* or *Life*, by which it either supports itself, or conveys *Ideas* to the *rational* SOUL, from any *outward* Object.

With regard to the *sensitive Operations* then, or Means, by which the Images of Things are communicated by the *Soul of Sense*, to the reasonable Soul, they are generally reckoned *five*; that is to say, the † *Touch*, the *Sight*, the *Hear-*  
ing,

† To give the common Reader some *Idea* of the Mechanism of these *Operations*, I have subjoined the following short Definitions :

And

ing, the *Smelling*, the *Tasting*; that in all these Respects Man is *not* made in the *Image of God* is too plain to be denied, because upon Examination it will appear, that these are only the *Operations of Earth or Matter*, that is the Dust of the Ground finely *modified* and put together.

But beside these *Operations of Sense*, the *Soul of Life* is occupied, as I observed before,

And first for *Touch*, specifically taken, as it means the applying of the *Superficies* of any *Object* to the Body, the *Sensation* arising from hence, is nothing else but the Compression of certain *Papillæ*, which extend from the Nerves, and conceal themselves in the Furrows of the Skin, which pressure communicating Motion to one Part of the Nerves it is of necessity propagated to their Extremities in the Brain.

*SIGHT* is the Impression of certain Rays of Light upon the *Retina* of the Eye, where lighting upon the Fibres of the optick Nerve, they strike it variously, as the Objects from which they are reflected are various.

*HEARING* is a Motion arising first from the Strokes of the outward Air upon the Drum of the Ear, and from thence propagated by the Means of three little Bones (the *Malleus*, *Incus*, and *Stapes*) to the Fibres of the fifth Pair of Nerves, and so on to the *Brain*.

*SMELLING* is a Motion of the *olfactory* Nerves arising from the Steams of Matter striking upon those Parts of them, which are extended upon the *Os cribrosum*.

*TASTE* is, as the Rest of these Operations, the Affection of particular Nerves, which descend from the *Brain* to the *Tongue*; where dispersing themselves in little Branches, they end near its Surface in certain *Papillæ*, which being pressed and irritated by the sharper particles of *Matter*, give that affection to the Nerves, by which we distinguish different Flavours.



16 *The Operations of the Living Soul:*

in performing, what the *Physicians* call the *vital* and *animal* † Functions.

Of this Sort may be reckoned, first the *Swallowing* and *Digestion* of the Food, the Preparation of the *Chyle*, the *Circulation* of the Blood, the *Secretion* and *Separation* of the several Juices, the *muscular* MOTIONS of the Limbs and Body, and the necessary Vicissitudes of *Sleeping* and *Waking*.

Now in all these Circumstances Man is so far from being made in the *Likeness* of God, that he is little better than upon a Level with the *Beasts that perish*.

For it may be observed, from *comparative* ANATOMY, that is, from comparing the ANATOMY of *Man's* Body and that of \*  
*Brutes*

† The Term among the *Physicians* is *Faculties*: which the Author in his Treatise on *Physiology*, p. 30, divides into *Faculties*, preserving *Life* or producing *Sense*. For a Dissertation on these several *Faculties*, and a more just arrangement of them upon the *physical* Plan, than among the *Antients*, see the above *Treatise*, chap. ii. where there are many Things belonging to the present Subject, which should not be curtailed in short Annotations: and therefore I refer the Reader, who is curious in these Matters, to the Book itself.

\* The *Antients* thought the *Construction* of larger Animals so *similar* to that of Man, that they made Use of that Sort of *Anatomy* to explain the *animal* OEconomy in human Creatures, so religiously (as it is imagined) abstaining from the Violation of their own Species, that it has been made a Question, whether *Hippocrates* himself ever dissected a Man.—“ A l'égard de ce qu'on pourroit  
“ demander, si *Hippocrate* a disséqué des Corps humains?

On



Brutes together, that tho' the *Human* Body has many particular Excellences serving to Dominion, and fitting it to execute the higher Purposes of the reasonable Soul; yet, in the general, these *vital* and *animal* Operations are much the same, both in them and Brutes.

Man is likewise very far from the Likeness of God, and ever *lower than the Angels* in his *bodily Affections*. For the *Affections* of the Soul of Life are either the *natural Affections* of

“ On repondra a cette Question ci-après, & on parlera  
“ en même Temps d'un *Squelette Airain*, qu'il avoit  
“ consacré a Apollon, & que l'on montrait dans le Tem-  
“ ple de Delphes.” *Histoire de Med.* par D. Le Clerc.  
P. iii.

“ A single Experiment may be sufficient to shew how similar in their *animal* Part Mankind are to the Brutes. Dr. *Hales* made an Experiment upon the crural *Artery* of a Mare, about three Inches from the Belly: upon untying the Ligature the Blood rose in the Tube eight Feet three Inches perpendicular above the Level of the *left Ventricle* of the Heart; it rushed up above half Way in an Instant, and afterwards gradually at each Pulse 12, 8, 6, 4, 2, and sometimes 1 Inch. When it was at its full Height, it would rise and fall at and after each Pulse 2, 3, and 4 Inches; sometimes it would fall 12 or 14 Inches, and exhibit the same Vibrations at and after each Pulse, as when at its full Height, to which it would rise again after 40 or 50 Pulses.

“ The Pulse of an Horse in Health, neither terrified nor in Pain amounts to about 36 Beats in a *Minute*, which is near half as fast as the Pulse of a Man in Health. This Mare's Pulse beat about 55 Times in a *Minute*, and sometimes 60 or an 100, as she was in Pain.”

If I remember right according to *Haller*, a Man must be near the Agonies of Death when the Number of Pulses are about the same, I mean an 100 or thereabouts.

18 *The Affections of the Living Soul.*

of Matter, as it appears in *natural* Bodies ; or else such as arise from its curious *Composition* and *Animation*, the best of which, however, are no more than the *Abhorrence* or *Desire* of certain *material* or *earthly* Objects.

This is very apparent, if we descend to *Particulars*. For what is *Sleep*, but the natural \* *Quies*, or *Vis Inertiae* of MATTER, when deserted by the *animal Spirits*? which in the human Fabrick, give Activity to all the Parts, and are the *Medium* of *Communication* between the Soul and Body, which upon the Decay of this *Medium*, becomes an Instrument unfit for Service, and *helpless* and *inactive* as the common Earth, and therefore has just the same Tendencies. For an Inclination

\* Keil's Natural Philosophy, Lect. 8. Axiom III. " Every Body is a lifeless Heap of Matter, and cannot induce any Mutation in itself." I rank *waking* and *sleeping* among the *Affections* of Matter : because they are both *Propensities*, the one to *Action*, the other to *Rest*.

Boerhaave, as a Physician, says of *Waking*, " Quod totum pendet a præsentia Spirituum bonorum, copiosorum, in cerebro, Medullâ ejus, Nervis et Musculis ; tum simul a bona Conditione Partium solidarum Cerebrum Nervos, Musculos, constituentium, &c. Longe autem obscurior semper habita fuit cognitio Somni, licet tantum sit status oppositus Vigilæ, &c." *Institutiones Med.* pag. 290.—" Incipiunt obtundi per Gradus, et difficilior exerceri omnes Sensus externi, internique accedente Sensu Ponderis in Corpore, & tandem omnes desinere, &c." For which Reason, as the Spirits are so much decayed, I make no doubt, if a Man were urged to great Activity, and yet continually kept awake, but that he would die of Madness, or an Apoplexy in a certain Space.

nation to Rest is even an Affection of Matter *unmodified*; and for the Tendencies of *animated* Matter, what is † *Hunger*, or *Thirst*, what is *carnal Affection*, or *carnal Aversion*, but the bodily DESIRE or ABHORRENCE of something, which is likewise *bodily*? as is evident to those, who minutely consider, either the *external* Objects or *internal* Causes of these several *Emotions*. And if, tho' under various *Forms* and *Modifications*, EARTH and earthly Things

† The Sense of HUNGER arises principally from the Uneasiness of the Nerves extended every where about the Stomach, which when empty, is itself affected by those sharp Humours, which flow into it by the Arteries, and serve to dilate and separate the Meats, &c.

The Appetite of THIRST is much the same, both as to its *Object*, which is *Matter*; and to *itself*, as it is only a Motion or Affection of Matter. It arises from an Heat in the Stomach and lower Parts, which reaching the Tongue and Palate, scorches the Extremities of the Nerves there, and conveys a Motion to the animal Spirits, which is followed by the mechanick Tendency of the other Parts to the present Object.

The Causes of *bodily* AVERSION and DESIRE, whether placid *Liking*, or *carnal Affection*, are truly enough assigned by *Lucretius*, (allowing for the Philosophy of his Times) as subsisting partly in the Form of the Object:

“ Intus vero urget, quemadmodum in cæteris Naturæ  
“ Officiis ordinariis, Plenitudo onerosa et Necessitas ex-  
“ cernendi.

“ ——— Sed item Species Rerum atque Colores

“ Non ita conveniunt ad Sensus omnibus omnes,

“ Ut non sint aliis quædam magis acris Visu.—

And again on the other Hand

“ Namque alias aliud Res commovet, atque lacescit.”

*Lucret. L. iv. Ver. 1035.*

His Master *Epicurus* mentions.—ταὶ διὰ πολλῶν, καὶ ἁπλῶς  
ἡδονὰς καὶ πόσις. *Epicurus* apud *Athenæum. L. vii. p. 208.*



20     *The Essence of the Reasonable Soul.*

Things be the only *Object* of these *Affections*, it follows necessarily, that they are no more than the *Affections* of MATTER to Matter, that is, the *Affections* of the DUST of the GROUND attracted or repulsed by something of a similar Nature to itself.

This Description, then of the *Essence*, *Operations*, and *Affections* of the *living* or *material* Soul, by exhibiting in the first Place the *Properties* of Matter, and shewing the Extent of its *Powers*, will enable us more exactly to determine in the SECOND PLACE, the *Nature*, *Operations*, and *Affections* of a SOUL, which as far as we can judge, is the *Reverse* of this, and totally *spiritual*, or *immaterial*.

For the † *Idea*, which we have of SPIRIT in the present State, is acquired by supposing an *intellectual Substance*, and by *denying* or *removing* from it all *bodily* PROPERTIES, and AFFECTIONS:

This is the *general* Idea, which we draw from Reason, of Spirits of every Kind. For the Knowledge of any *Particularities*, or *Distinctions*, between them, we are chiefly beholding to *divine* REVELATION, which, beside the *living* Soul of inferior Beings, informs us distinctly of *three* very superior SORTS or KINDS. The *first*, which is a *Kind* by itself, is the infinitely transcendent *Spirit* of

† See more of this, pag. 48, 49, Sermon the 2d. of a Volume of Sermons, preached by the Author, before the University of Oxford, and printed in the Year 1750.



*The Effence of the Reasonable Soul.* 21

of GOD. The *second* is that, which makes the *angelick* Nature, and the *Third*, inferior to the ANGELS, is the *reasonable* Soul of MAN.

The *first* and *last* of these Kinds are represented in Scripture as capable of *Propagation*. GOD is to said have *generated* his son, and ADAM has generated Sons without Number; by which it appears that *Spirit*, as well as *Body*, is capable of *Propagation*; but to suppose the *Body of Man* to generate the *reasonable* Soul is absurd, tho' there is no Absurdity in supposing, that at the Instant the Body is generated, there should be a Generation likewise of *Soul* from *Soul*, tho' not *ex traduce* from the Body: It is *Lumen de Lumine accendere*. And the *Souls* of all the Sons of ADAM are like so many *Torches* lighted up, by Succession, from the original parent FLAME.

Further, I say, as Man is a *compound* Creature, it is most probable that the *united* Natures, tho' *different* in Properties, are struck off together, and take their Existence from the same Moment. For to suppose the *reasonable* Soul to be infused at any *arbitrary* Period, as at the Time of our \* *Birth*, is a random Conceit, which has no Foundation in Philosophy, Scripture, or Reason. From

\* I make no doubt, but that the *Soul* exists from the Beginning with the *Body* in the *Womb*, before the Birth of an human Creature, not only from the *Reason* of the Thing; but also from the *Experiment*, which the Mother has of the *Spontaneity* of the *Fætus*, by its Motions.

But

22 *The Essence of the Reasonable Soul.*

From this Description of the *Origin* of the reasonable Soul of Man, we may conclude, that it is a *spiritual* Nature of the *third* Class, some-

But first from the Reason of the Thing; it would be absurd to make one and the *same* Creature by Halves, and give it different Periods of Existence, by making the Body *older* than the SOUL, or the Thing *animated* older than the Thing *animating*; nor is it the *Rule* or *Method*, which God Almighty observes in his other *Productions*, as will appear from natural History, which, in its Place, may afford us some Intelligence. But to recur to my first Argument from *Reason*, let us see how it is supported, and what may be deduced from thence. To suppose the Thing *animated* to exist before the Thing *animating*, is as absurd as to suppose a *natural Effect* to exist before its *Cause*, which is impossible. It is plain then from Reason, that the Thing *animated* cannot exist as such, without the Thing *animating*: it only remains therefore to be proved, that a *Child* in the Womb is *animated*; that is, possessed of, and informed by the same rational Soul, which it possesses after Birth. For if we examine the Structure of an *infant* Body, we shall find every Thing as well prepared for the SOUL's *Uses* and *Reception*, as in a grown Person. The *Brain* and its appendent *Nerves*, the Instruments of *Rationality* make the principal Appearance in the *Fœtus*, almost from the first Speck of Being. That these Nerves have likewise their *δυνάμεις*, or *animal Spirits*, that is the *Medium* by which the Minds acts upon the Body, (whether that be electrical Fire or an inflammable Vapour) as well as in a grown Person, is likewise evident, from the Use, the Infant makes of them. For it moves in the Womb; is there not the same *Being* then in the Womb to give these *Spirits* and *Nerves* their *Direction*, as there is, after it is born? *Spontaneity* is always a Proof of the Presence of a *Soul*: this *Spontaneity* is not the Mother's; for it is often contrary to her own. The *Soul* of the *Infant* could not give Proof of its Presence by the *Organs* of the Body, till those *Organs* were properly formed; but as soon as they are capable of executing of their

something lower than the Angels, but yet created in the Image of God; that it owes its *Original* to this Creation, and its *Dissemination* and *Distribution* into so many human Bodies, to *spiritual Propagation*, according to the Order and Course of Nature, described by our Saviour: that *which is born of the Spirit is Spirit, as that which is born of the Flesh is Flesh.*

The *Scripture Account* then of the *Origin* of the *reasonable Soul* declares the *Spirituality* of its *Essence*, which is also evident from *Reason*; because it is in no wise the Object of our Senses.

their Office, it gives proof of its previous Presence, by immediately taking the *Direction* of the Limbs and Body, and manifesting a *Spontaneity* of its own.

This Argument, which is thus founded upon *Reason* and *Experiment*, is much confirmed by *natural History*: but as Instances of that Sort are too long to be inserted in a Note already grown too large, I shall supply the Place of them by a Quotation from a *French Writer* to the same Purpose, whose Sentiments come very near to the Opinion, which, upon this important Subject, I have long maintained:—Que la Semence de chaque Animal contient un autre Animal de son Genre, de son Espece, & de son Sexe. J'entens par Conception un *Fœtus*; c'est à dire un *Animal en Petit*, &c. This Man would certainly have smiled at the *French Clergy*, as well as at those of other Nations, to hear how often they hurt their own Cause, by maintaining the vulgar Opinion of the *Infusion* of *new created Souls*. For what would become of *original Sin*, if every Man were to receive a new created Soul, as it came unpolluted from the Hands of his Creator? But it is no Wonder for such Church Systems, as are of human Establishment, to admit certain *Principles* into one Part of the *Machine*, which shall be sure to upset the other.



24 *The Operations of the Reasonable Soul.*

To ourselves the only *Criterion* of its Existence, and that indeed a Demonstration of the † *first* Class, is the Consciousness of its Operations.— *Cogito Ergo sum.*

For I am not the less certain, that my Soul now thinks, because my *Eyes* do not see it *thinking*, or my *Hand* feel it. It is plain therefore, that there is something in us not *perceivable* by the *Senses*, and which yet we do *perceive*.

If this be not enough to convince us, that it is something distinct from our *Bodies*, let us consider it, in its *Operations*, and see whether they can possibly be attributed to the *Powers* of MATTER:

And *first*, for *simple Apprehension*, or that Act of the Mind made use of in taking off the *Images* or *Ideas* of Things. That there is something more than mere Matter concerned in it, is evident: because, be the ‡ Impression upon Matter ever so strong, be that Matter ever so well formed for the receiving of such Impressions; yet it is not \* conscious of them; neither is it capable of discerning in them any *Similitude* or *Relation*; so that in this Case there could be no such Thing as *complex Apprehension* at all, nor any *secondary* or *proportional* Conceptions, which make the *Principles* of Science in Mathematical Learning;

† *Omnium prima et certissima*, R. DES CARTES *Princip. Phil.*

‡ *An imprimi quasi Ceram animum putamus?* &c.—Cicero.

\* *Sentit igitur Animus se moveri*, &c. *Tusculan. Disputation. L. i.*

*The Operations of the Reasonable Soul.* 25

Learning; besides, all Impressions upon Matter cease, when the impressivè Force is removed: if therefore the *Apprehensions* of the Mind were no more than the *Impressions* of outward Objects upon *Matter*, there would be in the first Place no *Consciousness* † attending such *Impressions*; and in the next, those *Impressions* being removed, the *Ideas* would be removed also: But there is something in Man beside the Body, which is conscious of Perception, and which having once known, how those Impressions affect the Body, retains the *Ideas* of them, when the Body is not affected.

This Power, or Faculty, we call ‡ *Memory*, an *Operation* extremely wonderful, including a *discretionary* Power of recalling Things at Pleasure, and therefore not exerted without the Assistance of another Faculty of the Mind, called by the *Greeks* τὸ ὑψημονικόν, or the *lead-*

† This may be demonstrated by the Experiment, usually made upon a *dead Eye*, taken out of the Head, whereby it appears to every By-stander, that the Rays of Light coming from a Candle, pass as regularly through the several Humours, and are as regularly collected upon the *Retina* of the *dead Eye* as of a *living* one; but yet no one will say, that the *dead Eye*, tho' so nicely modified for receiving these Impressions, knows or perceives any more of them than the Knife which prepared it for the Experiment, so † true is the Observation of *Tully*. “Nos ne nunc quidem Oculis cernimus ea quæ videmus, neque enim est ullus Sensus in Corpore, &c.” *Tuf. Diss.* L. i. §. 20. Edit. Davis. And so false the Opinion of *Lucretius*, Book III. Verse 360.

‡ Habet primum Memoriam, &c. *Tully*. Quasi Memoria spectaret ad primam Operationem Mentis.

26 *The Operations of the Reasonable Soul.*

*ing Principle*, by which the mind makes Use of this, or that Sort of Operation, as it sees Occasion, and can pass from *Apprehension*, or *Memory*, which is an *arbitrary Apprehension*.

To *Judgment*, an Operation still more wonderful than *Apprehension*, and more surpassing all the Powers of Earth or Matter.

For *Judgment* is that Act of the Mind, wherein comparing two Ideas together, it expresses to itself their Agreement or Disagreement. This is an Act which Matter however modified cannot perform. Matter may receive the Impressions of two different Bodies, but 'tis not Matter which knows that the Impressions of one Body are not the Impressions of the other; or that the Substance or Qualities of Objects have any Relation or Opposition to each other.

That this is the Condition of mere *animal* Knowledge, may be demonstrated from a Case which often happens, I mean \* *Absence* or the *Suspension* of human Reason.

For suppose an ignorant Person, or a Man not using his Reason, (which is the same as to the Effect, as not having it) to cast his Eyes upon a fair-drawn Triangle: all that he would perceive, would be just the Coincidence of the Lines, and the apparent Bluntness or Acuteness of the Angles; but the latent Qualities of the Figure, and the Judgments to be formed, by comparing the Proportion of the Angles, particularly the Conclusion or last Judgment, which might be

\* Quibus tamen sentire nihil queat mens, nisi id agat, et adsit. T. Q. Lib. 1. § 20.



drawn from such Comparison, that all these Angles put together are\* equal to two right ones, would no more occur to him than to an Ox, or an Ass, or any of the Brute Creation,

So evident a Truth it is, that nothing † less than a spiritual Being is capable of Forming a rational Determination:

Which leads me to observe in the next Place, that the Operation of the Mind from which, above all others, the Immateriality of the Soul is most plainly demonstrable, and which indeed comprehends in it all the Rest is that of *Discourse* or *Reason*. When the Mind proceeds to Inference, and joins together, in the shortest Space of Time, innumerable Ideas of Things at the greatest ‡ Distance from it, and from each other, and which of Consequence can no way affect it, by their Presence, or be the immediate Cause of those Ideas, then arising in it. Every one knows in discoursing in Conversation, what a Number of Ideas arise in his own Mind, and are by the Help of

\* *Euclid. Prop. 32.*

† Nullum aliud Animal sentit quid sit Ordo—Itaque eorum quæ Aspectu sentiuntur, nullum aliud Animal pulchritudinem venustatem convenientiam Partium sentit. *M. Tullii Officia.*

‡ Quæ et Causas Rerum et Consecutiones videat, et Similitudines transferat, et disjuncta jungat, et cum Præsentibus futura copulet, omnemque complectitur Vitæ consequentis Statum. *Cicero, De Finibus, &c. L. ii.*

28 *The Operations of the Reasonable Soul.*

of Speech communicated to the Minds of others; which if the Mind of Man were an earthly or material Being, could not be effected, without introducing the Things themselves upon the Place, and presenting them to the *Senses*, both of the *Speaker* and *Hearer*, which after all would be to no Purpose, because without the Assistance of a reasonable Soul, Men could not discern one Object from another, be conscious of discerning any, or reason at all about them; which Power of Consciousness, and distinguishing Objects, I took Notice of before, both under the Article of *Apprehension* and *Judgment*, to which first Topic it primarily and properly belongs.

But the Arguments which I here insist upon, for the *Immateriality* of the Soul, are derived from the Peculiarity of its discursive Power, *i. e.* the Faculty of inferring one Thing from another, and the quick and endless *Succession* of Ideas requisite to the Exercise of that Faculty, which *Succession*, would be impossible, were the Soul a *material* Being, or this its last *Operation* to be performed by substituting Things

This quick and comprehensive View of the Mind is also finely described by *Homer*, *Iliad* the 15. Verse 80. But none of our Translators have done this Passage Justice.

Ὡς δ' ὅτ' ἀναΐξει νόος αἰέρος ὅσ' ἐπὶ πολλὰς  
Γαῖαν ἰληλυθώς, φρεσὶ πτερυγαίμοισι νοήσῃ,  
Εὐθ' εἴη, ἢ ἴδῃα, μετρώσασσι τε πολλὰ, ἔτ'.

*As some way-faring Man, who wanders o'er  
In Thought, a Length of Lands he trod before,  
Sends forth his active Mind from Place to Place,  
Joins Hill to Dale, and measures Space with Space.*

POPE.

Things themselves in the Room of the *Ideas* of Things.

But beside these wonderful *Operations* of the reasonable Soul, another Argument for it's Immateriality may be drawn from it's *Affections*, which if we carefully distinguish them from those of the Body, will be found to be no ways attached to any Thing material, and of Consequence not to be the Affections of a *material Being*.

The *principal* AFFECTIONS of the *Body* mentioned above, were the Desire of *Rest*, the Desire of *Food*, as *Hunger* and *Thirst*, or the *Abhorrence*, or *Desire* of other *material Objects*. Now it is very easy to demonstrate that these are not the *Affections* of the *rational Soul*, because, in the first Place, the Mind in its *own Nature* has no *Propensity to Rest*: And while the Body is in this State of Insensibility, and even as inactive as unanimated Matter, the Mind, as a Proof that it is *distinct* Being, (for nothing can be a stronger Proof of *Distinction*, than *Contrariety*) is often pursuing its *Amusements* \* in *Dreams*, with greater *Eagerness* and *Activity*, and performing such Feats of *Rationality*, as are superior to any of its Performances, even when the Body is *awake*.

And

\* This Phænomenon therefore of *Sleep* and *Dreaming*, says Mr. BAXTER, (the *Philosopher*, not the *Preacher*) " which hath been made use of to exalt the Nature of Matter, and depress the Perfection of the Soul, rightly considered, shews the very contrary. It is upon the Ac-



30 *The Affections of the Reasonable Soul.*

And for the Desire of *Hunger* and *Thirst* they are evidently nothing else but the Affections of the Nerves of the Stomach and the Parts adjacent, under the different Conditions of *Fulness* and *Emptiness*; and therefore these cannot in any Respect be said to belong to the *rational* Soul, which has neither *Nerves* nor *Stomach*;

count of the Body that the Activity of the Soul is restrained, that the Region of Memory is covered up, and by the Means of the Body, that the Soul is liable to be imposed upon. The Opposition of Appearances observable in this State (of *Fatigue* and *Activity*, of *Insensibility* and *Life*, at the same Time) cannot fail to shew us the opposite Natures of the two constituent Parts of our Composition. If this Opposition of Appearances had been less, or our Constitution more perfect, perhaps we could not have observed these different Natures with so much Ease and Certainty. If all had been a Blank of Thought, and consciousness in Sleep, the Soul would have seemed to be of the same Nature with the Body: if there had been no Difference of Thought and Consciousness, then and at other Times the *Body* would have appeared to be of the same Nature with the *Soul*; nor could the *Thinking* Principle have been so distinguishable. There are so many useful and instructive Appearances belonging to this *Phænomenon*, that I am sure a curious, fair Enquirer would not wish it removed out of *Nature*."

"Whatever the *Sceptic* may say, he seeks to deny, diminish, or pervert, every Circumstance relating to it. How uncomfortable would it be to lie down in a temporary State of Non-existence! How delightful is it to think that there is a *World of Spirits*; that we are surrounded with *intelligent living* Beings, rather than in a lonely *unconscious* Universe, a *Wilderness of Matter*! It is a Pledge given us of Immortality itself, and that we shall not be extinguished all at once; nor cut off from Existence. It is true, we are sometimes insulted with painful illusions: but we are at other Times gratified by more friendly Powers, &c."

For the Author supposes the Soul in Sleep to have Communication with other spiritual Beings, from the Argument

*Stomach*, nor any *containing* Parts. at all, and therefore cannot be subject to *Fulness* or *Emptiness*, which are only the *Accidents* of bodily *Capacity*. The Want of which, likewise makes it utterly incapable of *carnal Affection*, since that as well as *Aversion*, if it be of this Sort, is entirely seated in the Constitution of the *corporeal* Parts.

Thus far then is true, that these *bodily* Affections are not the Affections of the *Soul*; but People are not to conclude from hence that the *Soul* has therefore no Affections, because it has not such as these, and that in this Respect we want an *Argument* for its *Spirituality*. For if it appears that the *Soul* is endued with *Affections*, and those *distinct* from these, the *Existence* of the *Soul*, and *Nature* of the *Soul* may be as clearly demonstrated from its *Affections* as from its *Operations*. To discover the Existence then of such affections, the Method of Investigation is very plain and easy: For if we find any Affections in us, which do not *belong* to our *Bodies*, we may be sure, that they belong to our *Souls*: And, that there

are  
ment of long and rational Conversation, held in Dreams with Personages then appearing; of whose Discourses the *Soul* itself cannot be the unconscious Author, any more than it is of the rational Conversation of others when the *Body* is awake. The Disturbance and Irrationality of some Dreams is owing to the Disturbance of the Organs of the *Body*. The Author himself is so curious upon the Subject, that I would not anticipate one Word, that he has to say. The Reader may have Recourse to that Part of his Enquiry into the Nature of the human *Soul*—which is entitled *An Essay on the Phenomenon of Dreaming, or Matter and Mechanism not the Causes of this Appearance.*

### 32 *The Affections of the Reasonable Soul.*

are Affections in us, which do not belong to the Body is plain from this; because they are delighted with such Objects, as the Body cannot be delighted with.

A † *Desire of Knowledge*, for Instance, as likewise the *Love of ‡ Virtue* are Affections, which we find within us: but these cannot belong to the Body; because *Knowledge* and *Virtue* being something *immaterial*, the Body cannot any Way be delighted with them. We are certain then, that these *Affections* belong to the *Soul*, which, as it is employed about such immaterial, and spiritual Objects, must be in itself an *immaterial* Being.

Upon the whole then we may fairly conclude, from the Consideration of the *Essence*, *Operations*, and *Affections*, of the *reasonable Soul*, that it is something very distinct from the *living Soul* or *Body*. But

† Imprimisque hominis est propria veri Inquisitio atque Investigatio. Itaque cum sumus necessariis Negotiis curisque Vacui, &c. *Tull. De Officiis*.—Propterea quod et Natura inest in Mentibus nostris insatiabilis, quædam Cupiditas veri videndi, & oræ ipsæ locorum illorum quo pervenerimus, quo faciliorem nobis Cognitionem rerum cælestium, eo majorem cognoscendi cupiditatem dabunt. *Tuscul. Disputation. L. i.*

‡ That there is naturally in the Soul this Love of *Virtue* which is the natural Foundation of *Morality* is evident from the Uneasiness and Remorse wherewith the reasonable Soul is affected, when it has been hurried by the bodily Passions, into the Commission of any Vice. This was distinguished by *Araspes* the Persian, mentioned in the Motto to this Sermon. And with a View to the same *Principle of Morality* the *Rationality* and *Discernment* of the Soul, it is, that *Tully* says, Unum hoc animal sentit, quid sit, quod deceat, in Factis dictisque, qui Modus. *De Officiis.*



But as there have been Objections raised against this *Distinction*, chiefly from the Deficiency observed in some Men, with respect to their intellectual Faculties, I come in the *third* and *last* Place to answer these Objections, and then to conclude.

One may allow then, that these Faculties appear to be in some Men less excellent than in others; but there is no Man but what has them in some Degree, tho' not so much exercised and invigorated as some others have; that is, there is no Man but what can perceive or take in Ideas, tho' perhaps not so distinctly; no Man but can remember, tho' not so perfectly; no Man but what can judge, tho' perhaps not so truly; no Man but what can reason, tho' perhaps not so closely, and justly, as some of the Rest of the Species. And this *Difference* does not arise from any Alteration in the *Essence* of the SOUL *itself*, which is a *Nature* one, and the same in all Men, but it flows, either from the different \* *Dispositions* of *Bodies*, by the Mediation of which the

Τὸ δὲ θῆλον, καλὸν, σοφὸν, καὶ πᾶν ὅτι τοιοῦτο, τέτοις δὲ τρέφεται, καὶ αὐξάνεται μᾶλλον τὸ τῆς ψυχῆς πλήρωμα. Plato in *Protagora*.

Idem dicit ille, qui, in *Timæo*, Mundum ædificavit, Deus.

Καὶ καθ' ὅσον μὴ αὐτῶν ἀθανάτοις ὁμῶν μόνον εἶναι προσήκει θῆλον διγόμενον, ἡγεμονοῦντ' ἐν αὐτοῖς, τῶν αὖτ' ἀπὸ διχῆ καὶ ὁμῶν ἐκιδόντων ἰσίδαι, σπείρας καὶ ἀπαρχαμνὸς ἔγω παραδύσω τὸ δὲ λοιπὸν ὑμῖν ἀθανάτων θνητῶν προσυφάνοντις ἀπὸ τῆς γῆς ζῶα καὶ γυνᾶται.

PLATO in *Timæo*. pag. 41.

\* Unde si Hebes aut tardus habeatur, id tantum fit Organum, aut Imaginis Vitio. *Du Hamel*. M. PHILOS. P. 119. 120.

—Magni refert quali in Corpore locati sint, &c. *M. T. Cicero*, Lib. i. *Tuscul. Disput.*

the Soul, during its Imprisonment on Earth, receives all its Ideas, and is better or worse informed of what passes without, as the Body is more or less lively, and susceptible of Impressions; or else, where the Body is not in Fault, from a Sort of Indolence, or an Habit in the Mind itself, in attending to one particular Operation more than another.

For the MIND may be *habituated* to *particular Acts*, as well as the BODY to *particular Postures*. That, which it is most apt to fix upon, is *Perception*; both because it is the *first*, it exercises itself in, upon its Coming into the Body, where, as a *Stranger*, it is busily employed during its first Years, in *seeing* all, that it can see without *considering* any thing: or because after this first View of the World is over, and it comes to reflect and abstract itself a little, 'tis yet a difficult † Matter to persist in it, by Reason of outward Objects continually striking our Senses, and calling off our Attention; which Objects, tho' perhaps they be such, as we have before known, yet being at the same Time such, as our Bodies are most affected with, will by the strong Commotions raised in them, make themselves observed.

But tho' this Interruption from the Senses may *disturb Reflection*, and make it less intense, it does not take away the Power of it. The same Mind has the Faculty of *reflecting*, as well as *perceiving*, tho' through *Habit* it may

† Est magni Ingenii sevocare Mentem a Sensibus & Cogitationem ab Consuetudine abducere. *Tusculan. Disput. L. I.*

may acquiesce in the Use of the one of these Faculties rather than of the other. This Difference then in the apparent Faculties of Men is no Argument for a Difference in the Nature of human Souls, or any Reason, why we may not affirm the *rational* Soul, above described, to be the *Soul* of all Men, since however variously the different *Habits* and *Dispositions* of the Body represent Things to it, the Office of the Mind in receiving them, as they are represented, is still the same. And however *Stupidity*, *Sickness*, *Madness*, or *Melancholy* represent Things too coldly, too strongly, distinctly, or in Confusion, the *Action* of the MIND is still the same in receiving them, tho' strange Difference arise in Judgments and Reflections, made upon such different Informations, as come from the crazy Informations of a *disordered* Body; and since to whatever *Operation* the MIND applies itself chiefly, whether it be to *Sensation*, as when lodged in Bodies full of Life, and strong Desires, it commonly does, or to any other, yet it still retains the *Rest*, and the *Power* of executing them at pleasure.

I affirm, therefore, that the *rational Soul* is something quite distinct from the *living Soul*, or animated human Body: and therefore though the Body, which is continually decaying, should perish through Age or Accidents, and cease to perform its Functions, or while the Body is in Health, the *Union* of Soul and Body should yet be dissolved by the *Dissipation* or *Disorder* of that *ætherial Substance*



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stance, commonly called the *animal Spirits*, which as they are the Instruments, by which the Soul acts upon the Body, seem also to be the † *Medium* by which they are united; yet,

† In Number XX, of Observations upon the State of Physick in all Ages and Nations, &c. printed in the *Publick Ledger*, April, 23, 1763, the Writer produces a very uncommon Passage from HIPPOCRATES, with the following Remark upon the same. HIPPOCRATES, speaking of the *Heart*, says, “that the reasonable Soul, which is superior to the other Soul, hath its natural Residence in the left Ventricle of the Heart: Neither does it draw its Substance from the *Meats and Drinks* contained in the lower Belly, but from a *pure and luminous Substance* arising from the *Secretions* of the Blood, with which it is abundantly supplied from the Place, that is nearest, darting its Rays to every Part, and distributing as universally, as that Nourishment which comes from the Belly or the Bowels, this other Nourishment, which cannot be generated by the (*Facultas naturalis*) or natural Faculties.” — *εξ ὧ κατὰ φύσιν.*

“I cannot help stopping here, to express my Astonishment at some extraordinary Hints contained in this Passage of HIPPOCRATES concerning the *compound Nature* of MAN, and that *Instrument or Medium*, by which the two *Natures* are united. From another Passage in his Works, we had before Occasion to observe, that his *Distinctions* greatly correspond with the Notions, which Dr. FREE has established in his *Physiology* from the Books of MOSES, of the *essential Difference* between the *reasonable* and the *living Soul*. The Existence of this *pure and luminous Substance* here mentioned by HIPPOCRATES has now, at the Distance of two Thousand Years, been proved to be real, by *electrical Experiments*: But this Substance, which HIPPOCRATES makes the *Pabulum* or Support of the *reasonable Soul*, Dr. FREE supposes rather to be the *Instrument* of Communication between that and the *animated Body*, which Body, because its *Vitality* is supplied by the Lungs, he



yet, I say, neither the Dissolution of the Body or the Dissipation of this Medium will affect the *reasonable* or *immaterial* Part, which being of a *different* Nature, is capable of a *separate Existence*.

Having thus explained the *Compound* Nature of Man, and shewn the *Immortality* of his better Part, I have only to observe by way of CONCLUSION:

That, what I have been here endeavouring to establish,

he calls the *living Soul*. Let the *Learned* judge whether the *æthereal*, or *animal Spirits*, whose Office it is to communicate between these two BEINGS, and convey the *Dictates* of the *Mind* to the *Body*, be not this *pure luminous* and *inflammable Substance*? and the *Medium* by which they are kept *united*."

To be satisfied upon this last Question, it remains only to be proved by Experiment, whether by an high Degree of *Electrification*, this animal Fire might not be so far dissipated and disturbed, or else discharged in such a Quantity from the Body, as to put an End to the Communication between that and the Soul. For if this Effect can be produced, it will certainly appear that this *animal Fire* or *Spirit* is the *Instrument of Communication*. The Experiment might be tried upon a Malefactor, whose Life was forfeited, without making him acquainted with the Intention of it, which would perhaps be the *easiest* Kind of Death he could suffer, without the usual Circumstances of Horror attending it. This violent Agitation of the *animal Fire* if it did not end in sudden Death, might otherwise give a Proof of its *Inflammability*; of which there have been two remarkable *Instances*, as I have heard, within the Compass of a Century or thereabouts, the one of a Person in *Maryland* belonging to the *Baltimore* Family, the other of a Person in *Ipswich*, who were both killed, and their Bodies greatly consumed by the Lighting up of this *luminous* animal Vapour. The Particulars of the *last Case*, may be seen in a *Narrative* at the End of this Sermon.

38 *The Importance of the Doctrine, &c.*

establish, is by no Means an idle speculative Point, or the Indulging of a *Curiosity*, which is rather blameable: It may be treated as such, by a Set of ignorant Enthusiasts; but I trust, notwithstanding the Discountenance shewn to Men of Learning, in other Quarters, that this Place is still an *University*—still, as heretofore reputed, the SEAT of *Wisdom*; and therefore before such an Audience, one may in very few Words demonstrate the *Importance* of the preceding Doctrines.

For if the *reasonable* Soul in Man be not a *distinct* Being from the *living* Soul, or *animated* CLAY, then that *reasonable* Soul could never be *immortal*: and if the Soul be not *immortal*, there can be no longer *Truth* or *Efficacy* in *Christianity*, or any other Religion:

For with Respect to Christianity, this Doctrine of the *Immortality* of the SOUL is the very Ground-work of all its fundamental Doctrines. For if the Soul has no Existence in a separate State, it can never return to re-animate the Body. Of Consequence then, if this Doctrine be not true, Our *Saviour* could never have risen from the *Dead* himself, nor can we rise after him: neither indeed can there be any such Thing (to us) as *Heaven* or *Hell*, or any Thing that can affect us in a future State, which, considering the Prosperity in this Life, attending the Wicked and the Worthless, must destroy even the Obligations to natural Religion, as well as that *blessed Hope of Immortality*, which we have embraced and ever held fast in JESUS CHRIST our Lord, to whom, &c.

AP-

## A P P E N D I X,

*Containing a Remarkable Relation of the Case of one of the Persons supposed to be killed, and consumed by the accidental Firing of the Animal Spirits, as mentioned in the philosophical Notes, pag. 37, in this Sermon, which was communicated to the Author by Mr. Durant, an eminent Surgeon in Fetter-Lane, LONDON.*

*To HENRY LAWTON, Esq.*

*Nicholas-Lane.*

“ S I R,

“ **I** N Compliance to your Request, I send you an  
 “ Account of the late stupendous Accident, that  
 “ befel an old Woman of this Town, and as I was  
 “ one of the Jury, that sat upon the Body, I shall  
 “ relate nothing but what I saw ; and heard deposed  
 “ upon Oath.

“ About two Months ago, in the Morning, at  
 “ Seven o’Clock, I was told a near Neighbour, one  
 “ *Grace Pitt*, was burnt to death ; upon which I  
 “ went to the House, and saw as follows :

“ On the Floor below Stairs lay the Reliques of an  
 “ human Body, in the Posture of one who had  
 “ fallen from her Chair on her Face and Knees.  
 “ drawn in by Convulsions, and on her right Side,  
 “ with her Head close to the Chimney’s Back under  
 “ the Grate ; some of the Bones, particularly the  
 “ right Arm, and Thigh Bone, thoroughly calcined—  
 “ The upper Part of her Face singed hard like Bacon,  
 “ the *under Part* of her Body being burnt into a  
 “ crumbling Cake, falling into Ashes soon, had it  
 “ not been quench’d (some of the Water I saw still  
 “ remaining in the Chimney Back ;) her Legs lay on  
 “ the Floor, which was quite unstained by Fire or  
 “ Filth, the Flesh of both, within about two Inches  
 “ of her Ancles, was burnt to nothing ; the left Leg

D

“ Bone,



40 *An Instance of Death by Internal Fire.*

“ Bone, which I took up, was separated from the  
 “ Thigh-bone, the other was not—The Feet, and  
 “ two Inches above the Ancles were clean and intire,  
 “ and seem’d as if the Flesh and Stockings were even-  
 “ ly cut from the Bone with a Knife.

“ The only account we could get, was from two  
 “ of her Daughters, who upon Oath deposed; the  
 “ one, who lay in the same house with two small  
 “ Children, that the old Woman the Night about  
 “ Eleven o’Clock went up Stairs with them, and  
 “ saw them into Bed—Then the old Woman, as  
 “ usual, went down Stairs to smoak a Pipe, with a  
 “ small Piece of Candle, there *being no Fire*, (the  
 “ Candlestick and Pipe broken I saw in the Morn-  
 “ ing by her on the Floor.) In the Morning about  
 “ Six o’Clock, the Daughter, after undisturbed  
 “ Sleep, neither by Noise, Stench, or Smoak, went  
 “ to light a Fire, and saw her Mother a *glowing Coal*,  
 “ or like *broiling* or *blazing* Flesh, when on the Fire;  
 “ upon which she called to her Sister on the other  
 “ Side of the Way, who deposed and said, That she  
 “ was so called, and saw her Mother as above, who  
 “ was dead, and that the Place where she was *burning*  
 “ and *blazing* was the *Pit of her Stomach*, upon  
 “ which she throwed a large Quantity of Water on  
 “ on her, which entirely quenched her.—When first  
 “ I saw her, her Stomach had not *done smoaking*, and  
 “ the *Bones* then, were burnt to a *white Ash*.

“ This, Sir, is the real State of this surprizing  
 “ *Catastrophe*: We have here various Conjectures  
 “ about it. One, that by casting up Spirituous Li-  
 “ quors, which she was a Drinker of, there might  
 “ arise a Blaze, which being sucked in, made a Fur-  
 “ nace of her Stomach first, and then of the whole  
 “ Ark.—Others that she was burnt by immaterial  
 “ Fire, by the Devil, for being a *Witch*.—Your  
 “ Opinion upon this Matter will oblige, &c.

*Ipswich, May*  
 29, 1744.

JAMES ALSTON.”  
 OBSER.

## *An Instance of Death by Internal Fire.*

### OBSERVATIONS.

“ 1. THE Candle was supposed to be burnt in the  
“ Candlestick, the Ashes of which I saw in the Candle-  
“ stick.

“ 2. Near the burnt Body was a small Chair on which  
“ were the Cloaths of a little Child.

“ 3. The Ashes and Bones, that were not calcined,  
“ were taken up with a shovel, and put into a Coffin.

“ 4. The Daughter, (tho’ not upon Oath) after our  
“ Inquisition declared, that the old Woman had told her,  
“ that she should die soon by Fire, and had disposed  
“ of her Cloaths to her Grand Children.

“ 5. Her Body appeared like a Log of Wood half con-  
“ sumed, falling into Ashes, if it had not been quenched.”

The foregoing Observations, (in Number Five) accompanied the Letter, when it came into my Hands, but besides these, I have some few Remarks to make of my own to prove that this Woman’s Death was owing to internal Fires, and not to any outward Accident: For it is said, that there was no Fire in the Room, only a small Piece of Candle, which could not be long in burning, and at most could only have set fire to her Cloaths at first, and if any of her spirituous Liquor had taken Fire, it would have done no more, which if she had perceived, would have alarmed her, and been the Reason of her calling out for Help, or if not perceived till it came to Extremities, (which is scarce credible) it would have appeared to have operated only externally. The Burning of the Cloaths would only have scorched the outside of the Superficies of the Body, and if it had been vehement, like other external Fires, or Fires externally applied, it would have roasted the Superficies, and caused a great Discharge of Fat and Dripping, and occasioned a very offensive Appearance upon the Floor, which however the Relation says, was *quite unstained by Fire or Filth, tho’ her Legs lay upon it; the Flesh of both, to within about two Inches of her Ancles, being burnt to nothing*, that is, being totally combustible from the nervous Fire, had evaporated into Smoak.

Again, had this Consumption of the Body been from the Burning of the Cloaths, the Parts which the Body lay  
upon

## 42 *An Instance of Death by Internal Fire:*

upon would have suffered least. For its Weight and Pressure would have prevented the Fire from extending itself in so great a Degree to the Cloaths which lay underneath: Whereas by the Account here given, the Parts in this Situation were most affected; and tho' she lay on her right Side, *her right Arm particularly and Thigh-bone were thoroughly calcined*; and to shew that there had been Agony from Distemper, her Knees, from the Posture, seemed to have been drawn in by Convulsions: All these are presumptive Proofs, that the Fire was not originally external.

There is one much stronger, and more direct, that it was totally the Reverse, and internal, from the Condition in which the Daughter first beheld her "*Mother, a GLOWING COAL, or like BROILING or BLAZING Flesh, when on the Fire*"; and that the Place where she was burning "*and blazing was the Pit of the Stomach.*"—The very Seat of that *Furnace of animal Spirits*, the HEART, which then no Doubt was all in Flames. Since the Writer of the Letter says, that it had, notwithstanding the Water thrown upon it, not done *smoking* when he saw her Stomach, and that the Fire had been so intense in that Part, as to burn the adjacent Bones *to white Ashes*.

That the HEART should be capable of a greater and fiercer *Conflagration* than any other Part of the Body, is very agreeable to the Sentiments of *Hippocrates*, who makes it the Seat of a *pure and luminous Substance, arising from the Secretion of the Blood*, the Matter of which, even according to the best modern Physicians, tho' reputed a *Fluid*, is represented however to have more of an *ætherial* Nature in it, than any other Juices of the Body. Since by the great *Boerhaave* its very *Principles* are thus described: "*Si enim iterum juvat perpendere; 1. Ingenium illius Sanguinis, &c. 2. Structuram subtilissimam, &c. 3. Naturam singularem illius Humoris, qui Canalibus his contentus sponte quam citissimè exhalare, nec ad Ignem concrescere, sed penitus in Auras abire deprehenditur: dum cæteri Humores Corporis coire ad Ignem, et Fæces Multas derelinquere solent.*" *Instit. Med.* p. 153.

F I N I S.





BOOKS, which have been written by the Rev. Dr. FREE, and sold by William Sandby, at the Ship, opposite St. Dunstan's Church, Fleet-street, and by the Author at Newington-Butts.

#### HISTORICAL.

**H**ISTORY of the *English* Tongue, with the Author's intended Dedication to his Royal Highness Prince George, now K. GEORGE III. PART I. printed in 1749, and containing an Account, I. Of the *Roman* or *Latin* Tongue, as once spoken in *Britain*. II. Of the *British* or *Welsh*, and its antient and present *Limits*. III. Of the *Pybrias*, corruptly called *Picts* by the *Romans*; their Settlement in the *North* of *Britain*; the Original of their Name, and the Nature, Extent, and Duration of their Language. IV. Of the *Scots* from *Ireland*; and the Extent of the *Eerse* Language; in order to distinguish it from the *English* in the *North* of *Britain*, which vulgarly passes under the Name of *Broad Scotch*.

N. B. This Book was written by Permission of his late Royal Highness FREDERICK Prince of *Wales*, for the Information of his eldest Son, now King George III.

#### THEOLOGICAL.

1. A SERMON on the Being and Providence of God, preached before the University of *Oxford*, July 8, 1739.

2. A SERMON at the same Place Nov. 5, 1745, when the Rebels were advancing to *Derby*.

3. A Volume of SERMONS preached before the University of *Oxford*, printed in 1750. With a Preface tending to expose some remarkably bad Practices, both in Church and State.

#### THEOLOGY POLEMICAL; or,

A Controversy with the People called *Methodists*, written occasionally against divers of the Sect, in the Years 1758 and 1759, and consisting of the following Pieces:

1. A Display of the bad Principles of the *Methodists* in certain Articles proposed to the Consideration of the Company of *Salters* in *London*, 2d Edition.

2. Rules for the Discovery of false Prophets, &c. a Sermon preached before the University of *Oxford* on *Whitsunday*, 1758, dedicated to his Grace the Archbishop of *Canterbury*, the 3d Edition.

3. Dr. Free's Edition of Mr. *Wesley's* first Penny Letter, the 2d Impression, dedicated to Mr. *Wesley*.

4. His Edition of Mr. *Wesley's* second Letter, &c.

5. His Remarks upon Mr. *Jones's* Letter, dedicated to Dr. *Hoadley*, late Bishop of *Winchester*.

6. Dr. Free's whole Speech to the *London* Clergy at *Sion College*, May 8, 1759. with a Remonstrance to the Bishop of *Winchester*: That printed in the *Monitor* is imperfect.

#### POLITICAL PIECES.

1. A Speech at the *Town hall*, in *Oxford*, before the Mayor and Aldermen, upon taking up his Freedom of the City,

BOOKS written by the Rev. Dr. FREE, &c.

City, July 30, 1753, containing a concise Account of the English Constitution both *old* and *new*; and of the Rise and Progress of the *modern* Part of that Assembly, called the P.

2. Seasonable Reflections upon the Importance of the Name of England, &c. in a Letter to a Member of Parliament, 1755.

3. Political SERMONS and DISCOURSES, collected into one Volume, under the Title of *Sentiments* of a true *Antigallican*; and dedicated to his R. H. the Duke, 1756.

4. An *Antigallican* SERMON preached at *Aldgate* before Admiral *Vernon*, 27 April, 1753.

5. A second *Antigallican* SERMON preached in the Year 1756, upon the Terms of *national* Unanimity. With a genealogical Table shewing his Majesty's antient Connections with the Crowns of these Kingdoms, long antecedent in Time, to the Marriage of his Ancestor with the *Steward* Family.

POETICAL WORKS.

POEMS upon several Occasions, the second Edition, 1757, containing an ODE to the King of *Prussia* on the Victory at *Prague*; an ODE of Consolation to his R. H. the Duke of *Cumberland* on the loss of *Minorca* &c. *Jerusalem* Oration, set to Musick by Mr. *Stanley*; Advice to the Fair Sex; *Stigand*, or the *Antigallican*, a Poem; *Susanna*, an *Ethick* Poem; *Judith*, an *Heroick* Poem, &c.

To the whole is prefixed a curious Account of the Origin and peculiar Nature of *English* Poetry, and how far it is similar or different from that of the *Greeks* and *Romans*, in a Letter to a Member of Parliament.

PETITIONS.

I. A Genuine Petition to the KING; And likewise a Letter to the Right Hon. the Earl of *Bute*; Concerning the very hard Case of an eminent Divine of the Church of *England*. Published from the Originals by the Rev. Dr. FREE. Consider of it, take Advice, and speak your Minds. Judg. xix. 30.

II. The Petition of *John Free*, D. D. Relative to the Conduct of the Archbishops of *Canterbury* and *York*. Most Humbly addressed to the Hon. House of Commons.

III. MATRIMONY made Easy, &c. a *Serio-comick* Satyr, tending to expose the Tyranny and Absurdity of a late Act of Parliament, entitled an Act for the better Preventing of *Clandestine* Marriages, &c.

Two SERMONS upon the Creation.

PROPOSALS for Printing in Five Languages, *The Universal Liturgy*: or, An Essay towards the Union and Communion of *Jews*, *Christians*, *Turks*, *Infidels*, and *Hereticks*, &c. designed to promote the Service of God, and Peace and Harmony among the Sons of Men. Vol. I. Pr. 5s. Containing the *English*, *French* and *Latin* will go to the Press, upon procuring 150 Subscribers; whose Names may be sent in Letters (Post paid) to the Author at *Newington Butts*; or *W. Sanaby*, Bookfeller, at the Ship in *Fleet-Street*.



